[illegible] OF THE CORONATION OF CHARLES

The Second,

King of *SCOTLAND*, *E*[illegible] *France*, and *Ireland*.

As it was acted and done at SC[illegible]

The first day of *Jan*[illegible]

By Mr. ROBERT DOWGLAS.

1. Chron: 29. 23.

Then Solomon sate on the Throne of the [illegible] *King, in stead of David his Father, and* [illegible] *all Israel Obeyed him.*

Proverbs 20. 8.

A King that sitteth in the Throne [illegible] *Scattereth all evil from his Eyes.*

Proverbs 25. 5.

Take away the Wicked from before the King, his Throne shall be established in Righteousness.

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OF

CHARLES

The Second,

King of *Scotland*, *England*, *France*, and *Ireland*,

Done at *Scheon*, the first day of *Jan.* 16[illegible]

First, the Kings Majesty, in a Princely Robe, was conducted from his Bed chamber, by the Constable on his right hand, and the Marishall on his left hand, to the Chamber of Presence, and there, was placed in a Chair, under a Cloath of State, by the Lord *August*, Chamberlaine appointed by the King for that Day, and there, after a little Repose, the Noblemen, with the Commissioners of Barrons, and Burrows, entered the Hall, and presented themselves before his Majesty.

Thereafter, the Lord Chancellour spoke to the King, to this purpose; *Sir, your loyal Subjects desire You may be Crowned, as the righteous*

[illegible] Lawfull Heir of the Gr[illegible] [illegible]dom; that You would mantain Religi[illegible] [illegible]presently Professed and Established, confer[illegible] [illegible] National Covenant, League, and Covenant [illegible] to your Declaration at Dumfermling in August last; Also that You would be Graciously pleased to receive them under your Highness Protection, to Govern them by the Laws of the Kingdom and to defend them in their Rights and Liberties, by your Royall Power, offering themselves in most humble manner to your Majesty with their Vowes to bestow Land, Life, and what elsewhere in their Power, for the Maintenance of Religion, for the safety of Your Majestys Sacred Person, and maintenance of your Crown, which they Entreat Your Majesty to accept, and Pray ALMIGHTIE GOD, that for many years you may happily enjoy the same.

The King made this Answer; I do esteem the Affections of my good People, more than the Crowns of many Kingdoms, and shall be ready by GODS Assistance, to bestow my Life in their Defence; Weshing to Live no longer, then I may see Religion, and this Kingdom flourish in all Happiness.

Thereafter, the Commissioners of Burrows, and of Barrons, and the Noblemen accompanied his Majesty to the Kirk of Schoone, in Order and Rank according to their Quality, two and two. The

The Spurres being carried by the [illegible] Eglington.

Next, The Sword by the Earl of [illegible]

Then the Scepter by the Earl of *Crawford* and *Lindsey*.

And the Crown by the Marquis of *Argyle*, immediatly before the King.

Then came the King, with the great Constable on his right hand, and the great Marishall on his left Hand, his Train being carried by the Lord *Ereskine*, the Lord *Montgomery*, the Lord *Newbottle*, and the Lord *Machlene*, four Earls eldest Sons; under a Canopie of Crimson Velvet, supported by six Earls Sons; to wit, The Lord *Drummond*, The Lord *Carnegie*, The Lord *Ramsey*, The Lord *Johnston*, The Lord *Brechin*, The Lord *Yester*, and the six carriers, supported by six Noblemens Sons.

Thus the Kings Majesty entereth the Kirk, The Kirk being fitted, and prepared with a Table, whereupon the Honours were layed, and a Chair set in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chair on the other side, where he sat when he received the Crown, before which there was a Bench decently covered, As also, Seats about for Noblemen, Barrons, and Burgesses.

And

And there being also a Stage in a fit place erected of 24 Foot square, about 4 Foot high, from the Ground, covered with Carpets, with two Stairs, one from the west, and another to the East, upon which great Stage, there was another little Stage erected, some two foot high, ascending by two steps; on which the Throne, or Chair of State was set.

The Kirk thus fitringly prepared, The Kings Majesty entered the same, accompanied as aforesaid, and first setteth himself in his Chair, for hearing of Sermon.

All being quietly composed unto Attention, Mr. *Robert Douglass*, Moderator of the Commission of the General Assembly, after incalling upon GOD by Prayer, Preached the following Sermon.

SERMON

SERMON

Preached at Schoone, *January* first, 1651.

At the CORONATION of CHARLES the second, King of *SCOTLAND*, *England*, *France*, and *Ireland*.

By Mr. *Robert Douglas*, Minister at *Edinburgh*, Moderator of the Commission of the General Assembly.

2 KINGS, 11. verse, 12. 17.

And he brought forth the Kings Son, and put the Crown upon him, and gave him the Testimony, and they made him King, and anointed him, and they clapt their hands, and said, GOD save the King.

And Jehojada made a Covenant between the LORD and the King, and the People, that they should be the LORDS People, between the King also and the People.

IN this Text of Scripture, you have the solemn Enthroning of *Joash* a young King, and that in a very troublesome time, for *Athaliah* the Mother of *Ahaziah* had cruelly Murthered the

of *Ahaziah*, and wife to *Jehojada* the h
being hid with her in the House
the LORD all that time.

Good Interpreters do Conjecture, thou
be called the Son of *Ahaziah*, that
not his Son by Nature, but by Su
cession to the Crown. They say, that
Race of *Ahaziah* ceased here, and the Kin
dom came to the Posterity of *Nathan* the S
of *David*. Because 2. *Chron.* 22. 9. It
said, *The House of Ahaziah had no Power*
to keep the Kingdom, which they conceive to
for the want of Children in that House
And because of the Absurditie and Unn
turalness of the Fact. That *Athaliah* sh
Grand-mother should have cut off her Son
Children. I shall not stand upon the ma
ter, only I may say, if they were *Ahazi*
his own Children, it was a most Unn
tural and Cruel Fact for *Athaliah* to cut
her own Posterity:

For the Usurpation, there might ha
been two Motives. 1. It seemeth that wh
Ahaziah went to Battle, *Athaliah* wanted
Govern the Kingdom, and her Son *A*
ziah being slain before his return, [illegible]
th

in a dangerous time, when the [illegible] have such power in the Land? [illegible] reasons may serve to answer for your doing. 1. It is our necessarie duety to crown the King upon all hazards, and to leave the successe to GOD. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because of the compliance of some, and treacherie of others. If it shall be delayed longer, it is to be feared that the most part shall sit down under the shadow of the *Bramble*, the destroying Usurpers.

I come to the particular handling of the present Text, and to speake from it to the present time. I have read the 12. and 17. *verse* Because of these two which meet together, the Crowning of a King, and the renewing the Covenant. Amongst many particulars which may be handled from the Text, I shall confine my self to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testemony, *He gave him the Testimony.* 3. The Anointing, *They anointed him.* These three are in the 12 *verse.* As for that which is spoken of the Peoples joy, we shall give it a touch when we come to the People's duty. 4. The Covenant between GOD, and the King and the People. *Jehoiada made a Covenant between GOD and the King and*

[illegible] they should be the LORD [illegible]
[illegible] 5. The Covenant between the King [illegible]
and the people; *Between the King also* [illegible]
the people, both in the 17. verse.

I. First, The Crown is put upon his head. A Crown is the most excellent Badge of Royall Majestie. To discourse on Crowns in a State way, I shall leave unto States Men, and lay only these three before you of the Crown.

I. In putting on of the Crown, it would be well fastned. For Kings Crowns are often times tottering; and this is a time wherein they totter. There are two things that make Kings Crowns to totter, Great Sinns, and Great Commotions and Troubles, take heed of both.

1. There are many sinns upon our King and his Family, Sin will make the surest Crown, that ever Men set on, to totter. The Sins of former Kings, have made this a tottering Crown. I shal not insist here. Seeing there hath been a solemn day of Humiliation through the Land, on *Thursday* last for the Sins of the Royall Family. I wish the LORD may blesse it, and desire that King to be truely humbled for his own and the sins of his Fathers house, which have been great. Because of putting [illegible]

sins with the Crown. For if you
them on, all the well-wishers to a
ing in the three Kingdoms, will not be
le to hold on the Crown, and keep
from tottering, yea, from falling. LORD
ke away the Controversie with the Roy-
l Family, that the Crown may be fast-
d sure upon the Kings head, without
alling or tottering.

2. Troubles and Commotions in a King-
om, make Crowns to totter. A Crown
the best, and in the most calme time, is
ll of trouble, which if it were well weight-
by men, there would not be such hunt-
g after Crowns. I read of Great Man,
who considering the Trouble and Care that
ccompanied a Crown, said, He would
ot take it up at his foot, though he
ight have it for taking. Now if a Crown
the best be so full of troubles, what shall
e think of a Crown at the worst, when
ere are so great commotions, wherein
Crown is directly aimed at? Surely
must be a tottering Crown at the least,
pecially when former sins have brought
these Troubles. As the remedy of the
er is true Humiliation and turning
GOD; so the remedie of the lat-
is Psal. 21. 3. (speaking of Davids
Crown)

Crown) *Thou settest a Crown of pure Gold upon his head.* GOD set on *David's* Crown and therefore it was settled, Notwithstanding of many Troubles. Men may set Crowns, and they may be thrown off again: But when GOD setteth them they will be fast. Enemies have touched the Crown of our King: and casten it off the other Kingdom, and have made it Totter in this Kingdom; Both the King who is to be Crowned, and you who are to Crown him, should deal earnestly with GOD, to set the Crown on the King's head, and to keep it on against all the commotions of this cruell generation.

2. A King should esteem more of the People he reigneth over, than of his Crown. Kings use to be so taken up with their Crowns that they despise their People. I would have a King following CHRIST, the King of his People, who sayeth of them, *Isa. 62. 3. Thou shalt be a Crown of Glory in the Hand of the LORD, and a Royal Diadem in the hand of thy GOD.* CHRIST accounteth his people his Crown and Diadem; so should a King esteem the People of the LORD over whom he ruleth, to be his Crown and Diadem. Take away the People, and the Crown is but an emptie Symbole.

3.

A King when he getteth his Crown on his head, should think at the first, it is but a fading Crown. All the Crowns of Kings are but fading Crowns; Therefore they should have an Eye upon that Crown of Glory *that fadeth not away*, 1 Pet: 5: 4. And upon a *Kingdom that cannot be shaken*, Heb. 12. 28. That Crown and Kingdom belongeth not to Kings, as Kings, but unto Believers; And a believing King hath this Comfort, that when *he hath endured a while, and been tryed, he shall receive the Crown of Life, which the LORD hath promised to them that love Him.*

II. The second thing in this Solemnity, is the Testimonie, by this is meant the Law of GOD, so called, because it testifieth of the Mind and Will of GOD. It was Commanded, *Deut.* 17. 18. 19. *When the King shall sit upon the Throne of his Kingdom, he shall write him a Copie of the Book of the Law, and it shall be with him, that he may Read therein all the dayes of his Life.* The King should have the Testimonie for these three many uses. 1. For his information in the wayes of GOD, *Deut.* 17. 19. This use of the King reading the Book of the Law, is Expressed, *that he may Learn to Fear the LORD his GOD.* The reading of other Books may do a King good

[illegible] for Government, but no Book [illegible] teach him the way to Salvation, but [illegible] Book of GOD. CHRIST biddeth [illegible] *the Scriptures, for in them ye think to have* [illegible] *and Life, and they testifie of Mee,* John 5. [illegible] *He is a Blessed man who Meditateth in the* [illegible] *of the LORD Day and Night,* Psal: 1. [illegible] King *David* was well acquainted here[illegible] as appeareth Ps. 119: Kings should be [illegible] exercised in Scripture: *It* is reported [illegible] *Alphonsus*, King of *Arragon*, that he [illegible] Read the *Bible* fourteen times, with g[illegible] thereupon. "I Recommend to the King [illegible] take some Hours for Reading Holy [illegible] ture; It will be a good mean to make [illegible] acquaint with GOD'S Mind, and [illegible] Christ a Saviour.

2. For his direction, in Governem[illegible] Kings read Books that they may learn [illegible] Govern well, which I condemn not, [illegible] all the Books a King can read, will [illegible] make him Govern to Please GOD, as [illegible] Book. I know nothing that is good in [illegible] vernment, but a King may learn it out [illegible] the Book of GOD. For this cause *Iosh*[illegible] commanded, *Ios.* 1. 8. That *the Book of* [illegible] *Law shall not depart out of his Mouth*; And [illegible] is commanded *to do According to all that* [illegible] *written therein.* He should not only do [illegible]

self that which is written in it, but did govern his people according to all that is written in it. King *David* knew this out of the Testimonie, who sayd, *Psal. 119. Thy Testimonies are my delight, and my Counsellours.* The best Counsels that ever a King needeth, are in the Book of GOD: Yea, the Testimonies are the best and surest Counsellours; Because although a Kings Counsellours be never so wise and Trustie yet they use not to be so free with a King as they ought: But the Scriptures will tell Kings very freely both their sin and their duty.

2. To preservation and custody. The King is *Custos utriusque Tabulæ*, the keeper of both Tables. Not that he should take upon him the power either to dispense the Word of GOD, or to dispense with it: But that he should preserve the Word of GOD, and true Religion according to the Word of GOD, pure, intire, and uncorrupted, within his Dominions, and transmit them to posteritie; And also be carefull to see his Subjects observe both Tables, and to punish the Transgressours of the same.

The Third thing in this Solemnitie is the Anoynting of the King. The anointing of Kings was not absolutely necessarie under

the Old Testament; for we read not that all the Kings of *Judah* and *Israel* were anointed. The *Hebrews* observe that anointing of Kings was used in three cases: 1. When the first of a Family was made King, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adonijah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Joash* there is an interruption by the usurpation of *Athaliah*. Therefore he is anoynted. If this Observation hold as it is probable, then it was not absolutely necessary under the *Old Testament*; And therefore farr less under the *New*.

Because it may be sayd, that in our case there is an interruption by usurpation, let it be considered, That the Anoynting under the *Old Testament* was typicall: Although all Kings were not Types of CHRIST, yet the anointing of Kings, Priests, and Prophets was Typical of Christ, and his Offices, but Christ being now come, all these Ceremonies cease. And therefore the Anoynting of Kings ought not to be used in the *New Testament*.

If it be sayd Anoynting of Kings had been in use amongst Christians, not only Papists, but *Protestants*, as in the Kingdom of *England*, and our late *King* was Anoynted with Oyl. It may be replyed, they who

use

ded it under the *New Testament* took it from the *Jewes*, without warrand. It was meet to use with the *Bishops of Rome*, who to keep Kings and Emperours subject to themselves, did swear them to the *Pope*, when they were anoynted, (and *Jewish Priests* did never swear Kings to themselves) As for *England*, although the *Pope* was casten off, yet the subjection of Kings to Bishops was still retained, for they anoynted the King and swear him to the maintenance of their *Prelaticall dignitie*. They are here who were witnesses at the *Coronation* of the late King. The Bishops behoved to perform that rite, and the King behoved to be sworn to them. But now by the Blessing of GOD *Popery* and *Prelacy* are removed. The Bishops as limbs of *Antichrist*, are put to the door; Let the Anointing of Kings with Oyle go to the door with them, and let them never come in again.

The anointing with materiall Oyle, maketh not a King the Anointed of the LORD, for he is so with it. He is the Anointed of the LORD who by Divine Ordinance and appoyntment is a King. *Isa.* 45. 1. GOD calleth *Cyrus* His anointed, yet wee read not that he was anointed with oyle. Kings are the Anointed of the LORD because by the Ordinance of the LORD, their

Anabaptists Sacred and Inviolable. It [illegible] enough for us to have the thing, though we [illegible] the Ceremonie, which being laid a[illegible] I will give some Observations of thing.

1. A King being the LORDS Anoi[illegible] ted, should be thinking upon a ben[illegible] Unction, even that Spiritual Unctio[illegible] wherewith Believers are anointed, whic[illegible] you have, 1. John 2. 27. *The anoint[illegible] ye have received of Him abideth in you*; And [illegible] Cor. 1. 21. *He that hath anointed us, is GO[illegible] who hath also Sealed us.* This anointing [illegible] not proper to Kings, but Common to B[illegible] lievers, few Kings are so anointed. A Kin[illegible] should strive to be a good Christian, an[illegible] then a good King: The anointing wi[illegible] Grace, is better than the anointing wi[illegible] Oyl. It is of more worth for a King t[illegible] be the Anointed of the LORD with Gra[illegible] than to be the greatest Monarch of th[illegible] World without it.

2. This anointing may put a King i[illegible] mind of the Gifts wherewith Kings shoul[illegible] be endued, for discharge of their Royal [illegible] Calling. For Anointing did signifie th[illegible] Gifts of Office. It is said of *Saul*, when h[illegible] was anointed King, 1 *Sam:* 10. 9. *GOD [illegible] gave him another Heart*; And Chap: 11. 6. *The Spirit of* GOD *came upon him*, It is meant [illegible] of

Heart for his Calling, and a Spirit of Policy for Government. It should be our Prayer this day, That our King may have a Spirit for his Calling; as the Spirit of Wisdom, Fortitude, Justice, and other Princely Enduements.

2. This anointing may put Subjects in mind of the Sacred dues of the Authority of a King. He should be Respected, as the LORDS Anointed. There are diverse sorts of persons, that are Enemies to the Authority of Kings; *As* 1. *Anabaptists*, who deny there should be Kings in the *New Testament*. They would have no King, nor Civil Magistrate. 2. The late *Photinians*, who speak Respectfully of Kings and Magistrates, but they take away from them their Power, and the Exercise of it in the Administration of Justice.

3. These who raise against Kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with* David, *the Son of* Jesse, *To your Tents, O house of* Israel. 4. They who do not Rebel openly, yet they despise the King in their Heart, like these Sons of Belial, 1. *Sam.* 10. last. Who said of *Saul* after he was Anointed King, *Shall this man save us?* *And they despised him, and brought him no Presents.*

1. All these meet in our present Age. *Anabaptists* who are against the being of Kings, are very rife. You may find, to our great grief, a great number of them in the Army that hath unjustly invaded the Land who have trampled upon the Authority of Kings. 2. There are also of the second sort who are secretly *Photinians* in this point, they allow of Kings in profession, but they are against the Exercise of their Power in the administration of Justice. 3. A third sort are in open Rebellion, even all that Generation which are risen up not only against the person of a King, but against Kingly Government. 4. There is a fourth sort who professe they acknowledge a King; but detest him in their heart, saying, *Shall this Man save us?* I wish all had *Davids* tenderness, whose heart did smite him, when he did but cut off the lap of *Sauls* Garment. That we may be far from cutting off a lap of the Just Power & Greatness, which GOD hath allowed to the King, and we have bound our selves by Covenant not to diminish.

I have gone through the three particulars contained in the 12 *verse*: I come to the other two in the 17 *verse*; which appertain also to this dayes work; For our King

only to be Crowned, but to Renew a Covenant with GOD, and his People, and make a Covenant with the People. Anent hereto, there is a twofold Covenant in the Words, One between GOD, and the King, and the People: GOD being the one Partie, The King and the People the other. Another between the King, and the People. The King being the one Party; The People the other.

The Covenant with GOD, is the fourth particular propounded to be spoken of. The first of this Covenant ye may find 2 King 23. 3. in Josiah his renewing the Covenant, *To walk after the LORD, and keep his Commandements and Testimonies, with all the heart, and to performe the Words of the Covenant.* The renewing of the Covenant, was after a great defection from GOD, and the setting up of a *false Worship.* The King and people of GOD, bound themselves before the LORD, to set up the *True Worship*, and to abolish the *false.* Scotland hath Preference in this before other Nations. In time of Defection, they have renewed Covenant with GOD to reform all: And because the King after a great Defection in the Families, is to renew the Covenant, I shall mention some particulars from the League and Covenant.

1. The

1. We are bound to maintain the
Reformed Religion, in Doctrine, Wor
Discipline, and Government, Estab
ed in this kindom, and to endeavour
Reformation of Religion in the other
two Kingdomes, according to the Wor
GOD, and the example of the best
formed Kirks. By this Article the Kin
obliged, not only to maintain Relig
as it is Established in *Scotland*, but also
Endeavour the Reformation of Relig
in his other Kingdoms. The King wo
consider well, when it shall please GOD
restore him to his Goverment there, th
he is bound to endeavour the Establishm
of the Work of Reformation there all
as to maintain it here.

2. According to the 2. Article; T
King is bound without respect of perso
to extirpate *Poperie*, *Prelacie*, *Superstit*
Heresie Schisme, and *Prophanenesse*, and wh
soever shall be found contrarie to sound D
trine, and the power of Godlyness. A
therefore *Poperie* is not to be suffered in
Royall Familie, nor within his Dom
ons; *Prelacie* once plucked up by the r
is not to be permitted to take Root ag
Heresie and *Errour* whatsoever
opposed by him, to the uttermost of

For

power; and by the Covenant [illegible] be far from *Toleration* of any *false* [illegible] within his *Dominions*.

3. As the people are bound to maintain the King's Person and Authority, in the maintenance of the True Religion; and liberties of the kingdom: So the king is bound with them, to maintain the Rights and Priviledges of the *Parliament* and Liberties of the Subjects, according to the third Article.

4. We are bound to discover, and to bring unto condign punishment, all such as have been, or shall be, *Incendiaries Malignants*, or *Evil Instruments*, in hindering the Reformation of Religion; dividing the King from the people, or one of the kingdoms from another, or making any faction, or parties amongst the people. Here by the King is bound to have an eye upon such, and neither allow of them, nor comply with them; but to concurr according to his power to have them Censured and punished, as is expressed in the fourth Article.

I shall sum up all in this, That a King entering in Covenant with GOD, should do as Kings did of old, when they entered in Covenant; They and their People went

[illegible] in the Work of Reformation, [illegible] pereth here, Verse 18. *And all the* [illegible] *of the Land, went unto the House of Baal,* [illegible] *brake it down,* &c. and Godly *Iosiah,* [illegible] he entered in Covenant, made a tho[illegible] Reformation. There is a four fold Re[illegible]mation in Scripture, and contained in [illegible] *League* and *Covenant.* 1. A Personal Re[illegible]mation. 2. A Familie Reformation. [illegible] A Reformation of Judicatories. 4. A [illegible]formation of the whole Land. Kings h[illegible] had their hand in all the four, and there[illegible] I recommend them to our King.

1. A personall Reformation. A Ki[illegible] should reform his own life, that he m[illegible] be a pattern of Godliness to others, and [illegible] this he is tyed by the *Covenant.* The God[illegible] Reformers of *Judah,* were pious and Re[illegible]gious men. A King should not follow *Ma[illegible]hiavell* his counsel, who requireth not th[illegible] a Prince should be truelie religious, but [illegible]eth that a shadow of it, and externall si[illegible]lation, are sufficient. A devilish counsel[illegible] And it is just with GOD, to bring a Ki[illegible] to the shadow of a Kingdom, who hath [illegible] the shadow of Religion. We know th[illegible] dissembling Kings have been punished [illegible] GOD; And let our King know, that [illegible] King, but a Religious King can please GO[illegible]

Da[illegible]

Asa is highly commended for Godliness, *Hezekiah* a man eminent for Pietie, *Josiah*, a young King commended for the tenderness of his heart, when he heard the Law of the LORD read; He was much troubled before the LORD, when he heard the Judgements threatened against his Fathers House, and his People. It is earnestly wished that our Kings heart may be tender & truly humbled before the *LORD*, for the sinns of his Fathers house, and of the Land; And for the many evils that are upon that Family, and upon the Kingdom.

2. A Family Reformation. The King should reform his Family, after the example of Godly Kings. *Asa* when he entered in *Covenant* spared not his Mothers *Idolatry*. The house of our King hath been much defyled by *Idolatry*. The King is now in *Covenant*, and to renew the *Covenant*; Let the Royall Family be reformed, And that it may be a Religious Family, wherein GOD will have pleasure, let it be purged, not only of *Idolatry*, but of Prophanity and loosnes, which hath abounded in it; Much hath been spoken of this matter; but little hath been done in it. Let the king and others, who have charge in that Family think it lyeth upon them, as a duetie, to purge

purge it? And if ye would have a Family well purged, and constitute, take *David* for a Pattern, in the purgation and constitution of his, *psal:* 101. *The froward heart, wicked persons, and Slanderers*, he will have *farr from him: But his eyes are upon the faythfull of the land, that they may dwel with him.* If there be a man beter then another in the Land, he should be for the king, and his Family: Ye may extend this Reformation to the Court, A prophan Court, is dangerous for a king. It hath been observed as a provoking sin in *England*, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished, that such were in the Court, as *David* speaketh of in that *psal:* Let the king see to it, and resolve with *David*, *psal:* 101. 7. That *He who worketh deceit, shall not dwell within his house; and he who telleth lies, shall not tarry in his sight.*

3. Reformation in Judicatories. It would be carefully seen to, that Judicatories be reformed; and that men fearing GOD, and heating *Covetousness*, may be placed in them. A King in *Covenant* should do, as *Jehoshaphat* did, 2. *Chron* 19. 5. 6. 7. *He set Judges in the Land, and said, take heed what ye do; ye Judge not for men, but for the LORD, who*

is with you in Judgement; Wherefore now the fear of the LORD be before you, &c.

4. The Reformation of the whole Land. The Kings eye ſhould be upon it, 2. *Chron.* 19. 4. *Jehoſhaphat went out thorow the people, from Beerſheba, to mount Ephraim; and brought them back to the LORD GOD of their Fathers.* Our Land hath great need of Reformation, for there is a part of it, that hath ſcarce yet yet found the benefite of Reformation, they are lying without the *Goſpel*. It will be a good work for a *Covenanted King*, to have care that the *Goſpel* may be preached thorow the whole Land. Care alſo would be taken that they who have the *Goſpel*, may be ſuitably thereto.

If a King would be a through Reformer, he muſt be Reformed himſelf, otherwiſe he will never lay Reformation to Heart. To make a good Reformer, I wiſh him theſe qualifications according to the Truth, and ſincerity, wherewith they report *Trajan* the Emperour to have been endued, He was a Devote at home, 2. Couragious in War, 3. Juſt in his Judicatures, 4. Prudent in all his affaires. True *Piety*, *Fortitude*, *Juſtice*, and *Prudence*, are notable qualifications in a Prince, who would reform a Kingdom, and reform well.

I come now to the fifth and last particular and that is the Covenant made betwen the King and the People. When a King is Crowned, and received by the People, there is a Covenant or mutual Contract, betwee him and them, containing conditions, mu tually to be observed. Time will not suffe to insist upon many particulars, I shall onl lay before You three things, 1. It is clea from this Covenant, that a King hath no absolute power to do what he pleaseth, h is tyed to conditions, by vertue of a Cov nant. 2. It is clear from this Covenant, th a People are bound to obey their King the LORD. 3. I shall present the King wi some directions, for the right Governme of the People, who are bound to obey.

1. It is clear, that the Kings power is n absolute, as Kings and flattering Courtie apprehend; a Kings power is a limited p er, by this Covenant. And there is a th fold Limitation of the Kings power.

1 In regard of Subordination. There is po er above his, even GODS power, whom h obliged to obey; and to whom he must g an account of his Administration; And ye day; that Text *By me Kings Reign*, Pro 15 Kings have not only their Crowns fr GOD, but they must Reign according his will, which is clear from *Rom.* 13

He is called *The Minister of GOD*. He is but GODS Servant, I need not stay upon this. Kings, and all others, will acknowledge this Limitation.

2. In regard of Laws. A King is sworn at his Coronation, to rule according to the standing, received *Laws* of the Kingdom. The Laws he is sworn too, limite him that he can not do against them, without a sinfull Breach of this Covenant, between the King, and the People.

3. In regard of *Government*, The total Government, is not upon a King. He hath Counsellors, a Parliament, or Estates, in the Land, who share in the burthen of Government, No King should have the sole Government, *It* was never the mind of these, who received a *King* to rule them, to lay all Government upon him, to do what he pleaseth, without Controlement. There is no *Man* able alone to Govern all. The Kingdom should not lay that upon one Man, who may easily miscarry. The Estates of the Land, are bound in this Contract, to bear a burthen with him

These Men who have flattered Kings, to take unto themselves an absolute Power, to do what they please, have wronged Kings and Kingdoms: *It* had been good that

Kings

Kings of late, had carried themselv
in this Question of Kings Power, mig
not have come in Debate; for they
been great loosers thereby. Kings are
desirous to have things spoken and w
to hold up their Arbitrarie and Unli
Power; but that way doth exceedi
wrong them. There is one, a Lea
Man, I confess, who hath written a B
for the maintenance of the absolute Po
of Kings, called *Defensio Regia*. wher
he hath wronged himself in his Reputat
and the King in his Government. As
the Fact in taking away the life of the
King. (whatever was GODS Justice h
I do agree with him to condemn it, a
most Unjust and horrid Fact, upon t
part who did it: But when he comm
to speak of the Power of Kings in giv
unto them an absolute and Illimited Po
urging the damnable *Maxime quod libet*
he will have a King to do what he pleas
impune, and without Controlement. In
I can not but dissent from him.

In regard of Subordination, some
That a King is Comptable to none
GOD. Do what he will, let GOD
order with it; this leadeth Kings to *Arbi*
let them do what they please, and

GO

in their own hands to regard of
, they teach nothing to Kings, but
: And in regard of Government,
teach a King to take an *Arbitrary* pow-
to himself, to do what he pleaseth with
Controlment. How dangerous this hath
n to Kings, is clear by sad experience.
ple of *Power*, and *Arbitrary Government*,
h been one of GOD's Great Controversies,
h our Kings Predecessours; GOD in His
ice, because *Power* hath been abused,
h thrown it out of their hands: And I
y Confidently say, that GOD's contro-
sie with the Kings of the Earth, is for
ng *Arbitrarie* and *Tyrannical Government*.
It is good for our King to learn to be
e in time; and know that he receiv-
this day a power to govern; but a pow-
limited by contract; and these condi-
s he is bound by Oath, to stand to. Kings
e deceived, who think, that the People
e ordained for the King, and not the King
the People. The *Scripture* showeth the
ntrar, *Rom.* 13: 4: The King is the *Mi-
ter of God*, *For the Peoples good*. GOD
ll not have a King in an Arbitrarie way,
encroach upon the possessions of Subjects,
k. 45. 7. 8 *A portion is appointed for the
nce*. And it is said *My Princes shall no more
ppresse my people, and the rest of the Land, shall*

[illegible] King hath his distinct Pos[illegible]
[illegible] from the people, he m[illegible]
[illegible] and do what he pleaseth, th[illegible]
[illegible] upon the Throne.

I desire not to speak much of this subj[illegible]
Men have been verie tender in meddling w[illegible]
the power of Kings, yet seeing these d[illegible]
have brought forth debates concerning [illegible]
power of Kings, it will be necessarie to [illegible]
clear in the matter. Extremeties would [illegible]
shunned: A King should keep within [illegible]
bounds of the Covenant made with the P[illegible]
ple, in the exercise of his power; [illegible]
Subjects would keep within the bound[illegible]
this Covenant, in regulating that po[illegible]
Concerning the last, I shall propound t[illegible]
three, to your consideration.

1. A King abusing his power, to the o[illegible]
throw of Religion, Laws and Liber[illegible]
which are the verie Fundamentalls of [illegible]
Contract and Covenant, may by contr[illegible]
and opposed; And if he set himself to o[illegible]
throw all these by Armes, then they [illegible]
have power, as the Estates of a Land, [illegible]
and ought to resist by Armes: Becaus[illegible]
doeth, by that opposition, break the [illegible]
bonds, and over-throweth all the essen[illegible]
of this Contract and Covenant. This [illegible]
serve to justifie the proceedings of this K[illegible]

[illegible] against the late King; Who in [illegible] [illegible] way set himself to over-throw Religion, [illegible]liaments, Laws and Liberties.

2. Every breach of Covenant, wherein [illegible] King faileth, after he hath entered in [illegible]venant, doth not dissolve the Bond of [illegible]ovenant. Neither should Subjects lay a[illegible] a King for every breach, except the [illegible]eaches be such as over-throw the funda[illegible]ntals of the Covenant with the People. [illegible]any examples of this may be brought [illegible]om Scripture. I shall give but one. King [illegible] entered solemnely in Covenant with [illegible]OD, and the people, 2. *Chron.* 15. After [illegible]at, he falleth in gross Transgressions and [illegible]eaches, 2. *Chron.* 16. He associat himself [illegible]d entered in League with *Benhadad*, King [illegible] *Syria*, an *Idolater*; He Imprisoned *Hanani* [illegible] LORDS Prophet, who reproved him; [illegible]d threatned judgement against that as[illegible]ciation; And at that same time, he op[illegible]ssed some of the people; And yet, for [illegible] this, they neither lay him aside, nor [illegible]mpt him an hypocrite.

3. Private persons, should be very cir[illegible]mspect, about that which they do in Re[illegible]ion to the authority of Kings, it is very [illegible]ngerous, for private men, to meddle [illegible]ith the power of Kings, and the suspend[illegible]g of them from the exercise thereof. I do [illegible]geniously confess, that I find no example

of it. The Prophets taught not such do
ctine to their people, nor the Apostles, n
th: Reformed Kirks. Have ever prin
men, Pastours or Professors, given in
the Estates of a Land as their judgeme
unto which they resolve to adhere, that
King should be suspended from the exerci
of his power. And if we look upon tho
Godly Pastours, who lived in King *Jam*
his time, of whom one may truely say
more faithful Men lived not in these la
times; For they spared not to tell the Kin
his Faults, to his face: Yea, some of the
suffered persecution for their honesty a
freedom: Yet we never read, nor ha
heard, that any of these Godly Pastou
joyned with other private men, did ev
remonstrat to Parliament, or Estate,
their judgement, that the King should
suspended from the exercise of his Roya
power.

II. It is clear from this *Covenant*, That Pe
ple should obey their King in the *Lord*: F
as the King is bound by the *Covenant*.
make use of his power, to their good;
they are bound to obey him in the *Lo*
in the exercise of that power. About th
Peoples duty to the King, take these fo
Observations.

I. That the obedience of the People, is
subordinatio

ordination to *GOD*; For the *Covenant* ſt with GOD, and then with the King. King command any thing contrarie to will of GOD, in this caſe, *Peter* ſayeth, *it better to obey GOD, then man*. There is line drawn from GOD to the people, they e loweſt in the line; And have Magiſtrates inferiour, and ſupreme above them, nd GOD above all: When the King commandeth the People that which is lawfull, nd commanded by GOD, then he ſhould obeyed; Becauſe he ſtandeth in right line der GOD, who hath put him in his place; t if he command that which is unlawful, d forbidden of GOD, in that he ſhould t be obeyed to do it, becauſe he is out his lyne. That a King is to be obeyed ith this Subordination, is evident from ripture, take one place for all. *Rom:* 13. the beginning, ye have both obedience ged to Superiour Powers, as the Ordiince of GOD, and damnation threaten against theſe who reſiſt the Lawful wers.

is ſaid by ſome, that many Miniſters *ortland*, would not have King JESUS, King *CHARLES* to Reign. Faithful are wronged by ſuch Speeches, I do underſtand theſe Men; For if they that a King and JESUS are inconſiſtent

ent; then they will have no King: I shall be far from entertaining such thou of them, if they think the doing a ne duety for King *Charles*, is to prefer his terest to Christs, this also is an Et Honest Ministers can very well discern tween the Interest of Christ and of the K I know no Minister that setteth up K *Charles*, with prejudice to Christs Inte

There are three sorts of persons, are not to be allowed in Relation to Kings Interest. 1. Such as have not b content to oppose a King, in an evil co (as they might Lawfully do) But cont to Covenant, Vowes, many Declara have cast off Kings, and Kingly Gov ment. These are the *Sectaries*. 2. T who are so taken up with a King, as prefer a Kings Interest to Christs inte which was the sin of our *Engagers*. 3. T who will have no duety done to a K for fear of prejudging Christs Inte These are to be allowed who urge do a King, in Subordination to Christ.

I shall desire that Men be real, they make mention of Christs Interest these three mentioned, profess and pr the Interest of Christ. The *Sectaries* c their destroying of Kings, with Chris terest; whereunto indeed, they have

Re

[illegible] to his Kingdoms
[illegible]ence hath made it undeniable.
[illegible] alleadged they were [illegible]
[illegible] interest, but they misplaced it.
[illegible] interest should have gone before, but
[illegible] drew it after the interest of a King,
[illegible] evidenced their want of due Respect
[illegible] Christs Interest. As for the third, who
[illegible] duty for fear of preferring the Kings
[illegible] to Christ, I shal not take upon me to
[illegible] their intentions, wish they may have
[illegible]ity to these, who think they may do
[illegible] to a King in Subordination to Christ,
[illegible] that they ought and should do duty,
[illegible] Mens fears be of the prejudice
[illegible] follow.

[illegible] to be against the suspending of the
[illegible] from the exercise of his Power, and
[illegible] for the Crowning of the King, accor-
[illegible] to the publick Faith of the Kingdom,
[illegible] first performing all that Kirk and State
[illegible]ted of him in Relation to Religion
[illegible] Civil Liberties. If this be, I say, to
[illegible] a King to Christ, let all Men that
[illegible] Unbyassed, be Judge [illegible] the case. We
[illegible] well Avow, that [illegible] town a King
[illegible]ordination to GOD, and His Interest
[illegible] Subordination to C[illegible]sts, which we
[illegible], not only agreeable to the Word of
[illegible]D; but also that we are bound expressly
in

in the Covenant, to maintain the
the Preservation and Defence of the
Religion, and Liberties of the King
and not to diminish his just Power
greatness.

2. That the Covenant between GOD
the King, and the people goeth before
Covenant between the King, and the peo
which sheweth, that a peoples entering
venant with GOD, doeth not lessen
obedience and allegiance to the King;
increaseth it, and maketh the obedi
firmer: Because we are in Covenant
GOD, we should the more obey a Cove
ed King. It is a great errour to think,
a Covenant diminisheth obedience; h
ever thought it Cumulative. And indeed
Religion layeth stricter tyes upon me
doing of their duty. Rom. 13. 5. *We*
must be subject not only for wrath, but a
conscience sake. A necessity to obey, is la
on all. Many Subjects obey for wrath,
the Godly obey for conscience sake.

3. That a King Covenanted with God s
be much respected by his subjects. H
should love him. There is an inbred a
on in the hearts of the people to their K
In the 12. verse, it is said, That *the*
clapped their hands for joy, and said, GOD
the King. They had no sooner seen

N

King installed in his Kingdome, [illegible] rejoyced exceedingly, and saluted him [illegible] wishes of safety. What ever be mens [illegible]tions, or respects this day, to our King [illegible]ainly it is a duty lying on us, both to [illegible]y for and rejoyce in his safety. The [illegible]y end that GOD hath in giving us kings, [illegible]keth this clear, 1. *Tim*: 2. 1, 2. *That* [illegible] *may live under them in Godlinesse and honestie.* [illegible]d therefore Prayers and Supplications, [illegible] to be made for all Kings; Even for these [illegible] are not in Covenant; much more for [illegible]se that are in Covenant. Ye are receiving this day a Crowned Covenanted King, [illegible]y for saving grace to him, and that [illegible]OD would deliver him, and us, out of [illegible] *hand* of these *cruell enemies*; and blesse [illegible] Government, and Cause us to live a [illegible]et and peaceable life under him, in all [illegible]dliness and honesty,

4. That, as the King is Solemnly Sworn, [illegible]o maintain the Right of the Subjects a[illegible]inst *Enemies*; and is bound to hazard his [illegible], and all that he hath for their defence: [illegible] the people are also bound to maintain his [illegible]ion and authority; and to hazard life [illegible] all that they have, in defending him. I shall not take the Question in its full [illegible]titude, taking in what a people are bound [illegible] in pursuing of a Kings Right in another

Nation; which is not our present Que
Our Question is, What a people should
when a Kingdom is injustly invaded,
forreign Enemie, which seeketh the overth
of Religion, King, and Kingdom? Sur
if men be tyed to any duty to a King,
Kingdom, they are tyed in this case
have two sorts of men to meet with h
who are deficient in doing this Covenan
duty: 1. These who do not act against
Enemy. 2. These who do act for
Enemy.

The first I meet with, are they who
not, but ly by, to behold what will bec
of all: Three sorts of men act not
the defence of an invaded Kingdom;
These who withdraw themselves from p
lick councils, as from Parliament or C
mittee of Estates. This withdrawing,
not to act.

2. These act not, who upon an ap
hension of the desperat state of things,
think that all is in such a condition, by
prevailing of the Enemy, that there is no
medy: And therefore that it is best, to
still; and see how things go.

3. They who do not act, upon scruple
Conscience. I shall ever respect tenderne
of Conscience; and I wish there be no m
but tenderness. If there be no more, m

W

[illegible]ive to have their consciences well [illegible]ed.

They may be supposed to scruple upon [illegible] of these grounds: 1. To act in such a [illegible], for the Kings Interest; Sure I am [illegible] was not a doubt before; but all [illegible] agree to act for the Kings interest in [illegible] [illegible]ination to *Christs*; and this day there is [illegible] more sought. We own the Kings interest, only in a subordination to *Christs*: Or [illegible] To join with such instruments as are *Enemies* to the Work of GOD. Our answer to the Estates Quære, Resolves, that [illegible] should not be intrusted: But we do not [illegible]unt these *Enemies*, who profess repentance, and declare themselves solemnly to be for the Cause, and the Covenant: and evidence [illegible] by their willingness to fight for them. [illegible] it be said, Their repentance is but counterfit. We are bound to think of [illegible]erwise in charity, till the contrair be [illegible]en. No man can judge of the reality of hearts: For we have now found by experience, that men who have been accounted above all exception, have betrayed their trust. If any who have not yet repented of their former course, shall be intrusted, we shall be sorrie for it; And plainly say, That it ought not to be.

But

But I think there must be more in
that men say they cannot act. For my
I love not that word in our case. It is to
quaint. *He cannot act*, and *He cannot act*.
fear there be three sort of persons lurk
under this cover. 1. Such as are *Pusil*
mous, who have no Courage to act agai
the *Enemie*. The word is true of them,
cannot act, because *they dare not act*. 2. S
as are selfish men, serving their *Idole cre*
He hath been a man of Honour, and n
he feareth there will be no credit to figh
gainst this prevailing *Enemie*: Therefore
cannot act, and save his Credit. Be
thou will that hath this before the, GO
shall blast thy reputation. Thou shalt
ther have honour nor credit, to do a ri
turn in GODS Cause. 3. Such as are C
pliers, who cannot act, because they have
purpose to comply. There are, that cann
act in an *Armie*; But they can betray
Armie, by not acting. There are, that c
not act for safety of a Kingdom; but th
do betray it, by not acting. In a wor
There are, who cannot joyn to act wi
these whom they accompt *Malignants* (
speak not of *declared and known Malignants*
but of such as have been, and are fightin
for the Cause; Yet by them esteemed *M*
gnants) But they can joyn with *Sectaries*
opp

declared enemies, to Kirk and King.
I wish Subjects, who are bound to
for the Kingdom, would lay by that
ale, of *Not Acting*, which is so frequent in
mouth of *Complyers*, and offensive to
, who would approve themselves in
g duety for endangered Religion, King,
Kingdom.

hat men may be the more clear to act,
ll offer to your consideration, some
ges of Scripture, about these who do
act against *a common Enemie*.

. *Judge* 5. There are many reproved,
lying still, while an *Enemie* had invaded
Land: As *Reuben*, with his divisions:
, *Dan*, and *Asher* seeking themselves,
are reproved, for not joyning with the
ple of GOD, who were willing to jeo
their lives, against *a mighty oppressing*
. But there is one passage concerning
, Verse 23. which hitteth our purpose,
Angell of the LORD said, Curse ye Meroz,
se ye bitterly the inhabitants thereof; they came
to the Help of the LORD, to the Help of the
RD, against the Mighty. What this *Meroz*
is not clear: yet all interpreters agree,
they had *Opportunity* and *power* to have
ed with, and helped the people of *GOD*
it is probable they were near the
s of the fight. They are cursed for
for

for not comming to the Help of
LORDS people. This may be appl
to these in the Land, who will not
the LORD against the Mighty.

Another passage you have *Numb.*
Reuben and *Gad* having a multitude of C
tel, and having seen the land of *Gilead*,
it was a place for Cattel; they desir
Moses, and the Princes, that that Land
be given them, and they may not pass o
Jordan, verse 6. *Ye Moses* reproveth th
in these words, *Shall your Brethren go to*
And shall ye sit still? Wherefore discourage
heart of the Children of Israel? verse 16.
18. *Reuben* and *Gad* make their Apol
shewing that they have no such intentio
sit still, only they desire their wives,
little ones, may stay there; they themse
promise to go over *Jordan*, armed b
Israel, and not return before they were
seised in the Land. Then *Moses* say
them, *verse.* 20. 21. 22. *If you do so,*
this shall be your possession. But *verse* 23.
do not so, behold, ye have sinned against
LORD, and be sure your sins shall find you

I may apply this to them that can
act, will ye sit still, when the rest of
Brethren are to hazard their lives a
the Enemy? We have reason to rep
you, If *Moses* that faithfull Servant of

ill jealous of *Reuben* and *Gad*, even after their Apology and promise to act, (for ayeth, *If ye do not so*) Have not honest faithfull Servants of GOD ground to alous of their bretheren, who refuse to ? Let them Apologize what they will, their not acting, I say, they sin against LORD, and their sins shall find them It will be clearly seen, upon what tion they do not act.

A third passage is, *Sam:* 23, V. 26. hath *David* enclosed, that he can hardly escape. In that very instant, there comeh a Messenger to *Saul*, saying, V, 27. *Haste, and come, for the* Philistines *have ed the Land*, At the hearing of this Mes- V. 28. *Saul returned from Pursuing after vid, and went against the* Philistines. It me, the LORD did provide for his Ser- *Davids* escape, by this mean: But if nsider *Saul*, he took it not so. Nor moved him to leave this pursute, but Condition of the Land, by the invading n Enemy:

Three things might have moved *Saul*, to and pursue *David*, 1 He hath him now straite, and hath such advantage, that might have thought not to come readily the like.

2. That, although the *Philistines* be *Ene-*

mies,

mies, yet *David* is the most dangerous
mie, for he aimeth at no less than
Crown. It were better to take Condi
of the Enemy, then to suffer *David* to
and take the Crown.

3. He might have said, if I leave D
at this time, and fight with the *Philis*
and be beaten, he will get a Power in
hand to undo me and my Posterity. T
may seem strong Motives, But *Saul* is
moved with any of these. The pr
danger, is the *Philistines* invading the L
and this danger is to be opposed, com
the danger from *David* what will. A
Saul had said, I will let *David* alone, I
meet with him at an other time, and re
with him: Now there is no time for
Philistines are in the Land, let us make
against them; I wish that many o
Countrey men had as great Love to
Countrey, and as publick a Spirit for
this prophane King had, then there w
not be so many Questions for acting
Men make this day.

The Objections I have been Touch
are in mens thoughts and heads. 1.
say, Now the *Malignants* are under,
this *Remis* is their Rod, it is best to
them out of having any Power: yea,
are some who would more willingly

to these whom they accompt *Malignants*, [illegible] against the Common *Enemies*, who are [illegible]ing the Land. If they had *Sunis* Resolution they would say, The *Philistines* are in the Land, Let them alone, we will reckon with them at another time, we will now [illegible] against the *Common Enemie*.

They have also the second Objection; The *Malignants* are more dangerous Enemys [illegible] the *Sectaries*. I shall not now compare [illegible]m to equal distance, and abstract from [illegible] present danger; But I shall compare [illegible] to the present posture of affairs. I [illegible]sure, the *Sectaries* having Power in their [illegible], and a great part of the Land in their [illegible]ssion, are far more dangerous than [illegible]*nants*, who have no power for the pre[illegible] And therefore the resolution should [illegible] the *Sectaries* have invaded the Land, & [illegible]destroying it, Let us go against them.

The third Observation weigheth much [illegible] many, the *Malignants*, being imploy; [illegible] fight for their Countrey, may get [illegible] power in their hand, as may hurt the [illegible]. For answer, 1. The Resolution [illegible] to the Quarte of the Estates, provid[illegible] against that, for therein is a desire, that [illegible] power should be put in their hand. [illegible] his far goeth upon a Supposition, [illegible] do not repent their former Course; [illegible] is an uncharitable Judgement? We

are

are bound to be more charitable of [illegible] professing Repentance, for with such [illegible] have to do only. And to speak a word [illegible] the way to you, who have been in a *malig*[illegible] *course*. Little good is expected from you [illegible] pray you be honest and disappoint them. [illegible] wish you true Repentance, which will b[illegible] disappoint them, and be profitable to yo[illegible] selves. 3. I desire it may be considered [illegible] whether or not, fear of a danger to com[illegible] from men, if they prevail against the *Co*[illegible] *mon enemy*, being only cloathed with a C[illegible] pacity to fight for their Countrey, be an [illegible] gument against rising to oppose a seen a[illegible] certain danger, coming from an Enem[illegible] cloathed with power, and still prevailin[illegible] I conceive, it ought to be far from any, [illegible] hinder men to defend their Countrey [illegible] such a case. I confess indeed, the Ca[illegible] which we maintain, hath met with ma[illegible] *enemies*, who have been against it, whi[illegible] requireth much tenderness; Therefore [illegible] are to be admitted to Trust, with such [illegible] ceptions as may keep them out, who a[illegible] still *enemies* to the Cause of GOD, have [illegible] professed Repentance, renounced their [illegible] mer courses, and declared themselves [illegible] Cause and Covenant. I doubt not, but [illegible] shall be found, that the admitting of [illegible] to fight in our case as it standeth, is agr[illegible] able to the Word of GOD, and is [illegible]

ag[illegible]

inſt the former publick Reſolutions of
rk and State.

The ſecond ſort of Perſons, we are to meet
ith, are ſuch as act for the *Enemy* againſt
e Kingdom. If they be curſed, who
ll not come out to help the LORD againſt
he mighty: What a curſe ſhall be upon
them, who help the Mighty againſt the
he LORD, as they do who act for the
nemie? Three ways is the *Enemie* helped a-
ainſt the Cauſe and People of GOD.

1. By keeping correſpondence with them
nd giving them intelligence: There is no-
hing done againſt Kirk or *State*, but they
ave intelligence of it. A baſer way hath
ever been uſed in any *Nation*. Your Coun-
ls and Purpoſes are made known to them.
f there be any ſuch here (as I fear they be)
t them take this to them, They are of
heſe who help the Mighty againſt the
ORD, and the curſe ſhall ſtick to them.

2. *By ſtrengthning the* Enemies *hands with queſtions, debates and determinations, in papers tending to the juſtifying of their unjuſt Invaſion. Whatever have been Mens intentions in taking them, yet the thing done by them, hath tended to the advantage of the* Enemy, *and hath divided thoſe, who ſhould have been joined in the Cauſe, to the great weakening of the power of the Kingdom: And this interpretativly, is to act for the Mighty againſt the LORD.*

3. By gross compliance with the *Enemy* and going in to them, doing all the ev[illegible] Offices they can, against their Native King[illegible] dom. If *Merom* was cursed, for not helping shall not these perfidious Covenant-breaker and Treacherous dealers against a distressed Land, be much more accursed, for helping and assisting a destroying *Enemy*, so lar[illegible] as lyeth in their power? *Is.* 31. 3. May be truely applyed to them, who are helping *Strangers*, *Enemys* to GOD, His Kirk, and Religion, *Both be that helpeth, shall fall; And be that is holpen, shall fall down, and they all shall fall together.*

2. The third particular about this *Government*, resteth to be spoken of; to wit, Some *Directions* to the *King*, for the Right performing of his duty, whereof *I* shall give seven.

1. A King meeting with many difficulty in doing of duty, by reason of strong corruption within, and many Tentations without. He should be carefull to seek GOD by Prayer, for grace to over come these impediments, and for an understanding heart to govern his people, *Solomon* having in his option, to ask what he would, he asked an understanding heart, to go out and in before his People; *Knowing*, that the Government of a People, was a very difficult work,

ask, and needed more then ordinary understanding. A *King* hath also many Enemies, (as our King hath this day) and a praying King, is a prevailing King. *Asa* when he had to do with a mighty enemy, 2. *Chron.* 14. prayed fervently, and prevailed. *Iehoshaphat* was invaded with a mighty Enemy, 2. *Chron.* 20. he prayed, and did prevail. *Hezekiah* prayed against *Sennacheribs* hudge army, and prevailed, 2. *Chron.* 32.

Sir, You have many difficulties and oppositions to meet with, acquaint your self with Prayer, be instant with GOD, and he will fight for You. Prayers are not in much request at Court; But a Covenanted King must bring them in request: I know, a King is burthened with multiplicity of affairs, and will meet with many diversions. But, Sir, You must not be diverted. Take hours, and set them apart for that Exercise: Men being once acquainted with your way, will not darr to divert You; *Prayer to GOD*, will make Your affairs easie all the day. I read of a King, of whom his courtiours said, He spoke oftner with GOD, than with men; If You be frequent in Prayer, You may expect the blessing of the most high upon your Soul, and upon your Government:

A King must be carefull of the Kingdom

dome, which he hath ſworn to maintain. We have had many of too privat a ſpirit, by whom ſelf intereſt hath been preferred to the publick. It becommeth a King well, to be of a publick ſpirit, to care more for the publick, then his own intereſt. *Senates* and *States* have had *Motto's* written over the doors of their meeting places. Over the Senate Houſe of *Rome*, was written, *Ne Quid Respublica Detrimenti Capiat.* I ſhall wiſh this may be written over Your Aſſembly Houſes; But there is another that I would have written with it, *Ne Quid Eccleſiæ Detrimenti Capiat.* Be careſull of both? Let neither *Kirk* nor *State* ſuffer hurt; Let them go together. The beſt way for ſtanding of a Kingdome, is a well conſtitute Kirk. They deceive Kings, who make them believe, that the Government of the Kirk: *I* mean Presbiterial Government, can not ſute with *Monarchie.* They ſute well, it being the Ordinance of *Chriſt*, rendering to GOD what is GODS: and to Cæſar, what is *Cæſars.*

Sir. Kings who have a tender care of the Kirk. is. 41, 3. are called Nurſing Fathers. You would be careſull, that the Gospell may have a free paſſage through the Kingdome: and that the Goverment of the Kirk may be preſerved intire, according to Your ſolem

Engagement. The Kirk hath met with many Enemies, as *Papists*, *Prelates*, [illegible] which I pass as known Enemies: But there are two sorts more, who, at this time would be carefully looked on.

1. *Sectaries*, great enemies to the Kirk, and to all the Ordinances of *Christ*, and more particularly to Presbiteriall Government, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. *Erastians*, more dangerous snares to Kings, then *Sectaries*, because Kings can look well enough to these, who are against themselves, and their Power, as *Sectaries*, who will have no King. But *Erastians* give more to Kings, then they should have, and are great Enemies to Presbyterial Government: for they would make Kings believe, that there is no Government but the Civil, and deryved from thence, which is a great wrong to the Son of GOD, who hath the Government of the Kirk distinct from the Civil: Yet no ways prejudicial to it, being Spiritual, and of another Nature. Christ did put the Magistrate out of suspicion, that his Kingdom was prejudicial to Civil Government, affirming, *My Kingdom*,

I

[illegible] This Government Christ hath not committed to Kings, but the Office-Bearers of his House, who in regard of Civil subjection, are under the Civil Power as well as others, but in their spiritual administration they are under Christ, who hath not given unto any King upon Earth, the dispensation of spiritual things to his People.

Sir, you are in Covenant with GOD, and his People, and are obliged to maintain Presbyterial Government, as well against *Erastians*, as *Sectaries*. I know, this *Erastian* humour aboundeth at Court. It may be some endeavour to make encroach upon that, for which GOD hath punished your Predecessors. Be who he will, that meddleth with this Government to overturn it, it shall be as heavy to him as the burthen some stone to the Enemies of the Kirk. *They are cut in pieces, who burthen themselves with it, Zach.* 12.

2. A King in Covenant with the People of GOD, should make much of these who are in Covenant with him, having in high estimation the Faithful servants of Christ, and the Godly People of the Land. It is rare to find Kings lovers of Faithful Ministers, and Pious People. It hath been the sent of our own Kings to persecute the Godly.

1. Let

Let the King love the Servants of Christ, who speak the Truth. Evil Kings are branded with this, that they contemned the Prophets, 2 *Chron.* 25. When *Amaziah* had taken the gods of *Seir*, and set them for his gods, a Prophet came to him, and reproved him, unto whom the King said, *Who made thee of the Kings Counsel, forbear, lest thou be smitten.* This contempt of the Prophets warning, is a forerunner of following destruction. Be a careful hearer of GOD's Word; take with Reproof, even of it, as *David* did, *Psal.* 141:5. *It is excellent Oyle, which shall not break the head.* To make much of the faithful Servants of Christ, will be an Evidence of Sincerity.

2. Let the King esteem well of Godly Professours. Let Piety be in accompt. It is a fault very common, that Pious Men, because of their Conscientious and strict walking, are hated by the Prophane, who love to live lously. It is usual with prophane Men, to labour to bring Kings to a distaste of the Godly, especially when Men who have professed Pietie become scandelous, whereupon they are ready to judge all Pious Men to be like them; and take occasion to speak evil of Piety. I fear in this time, when Men who have been commended for Piety, have fallen foully, and betrayed their Trust, that Men will

[illegible] advantage, to speak against the Godly of the Land. Beware of this, for it is Satans Policy, to put Piety out of Request. Let not this move any. Fall who will, Piety is still the same, and Pious Men will make conscience both of their ways and Trust. Remember, they are precious in GOD's Eyes, who will not suffer Men to despise them, without their Reward. Sir, let not your heart be from the Godly in the Land, whatever hath fallen out at this time. I dare affirm there are very many really godly Men, who by their Prayers are supporting your Throne.

4. A King should be carefull whom he putteth in places of Trust, as a main thing for the good of the Kingdom. It is a Maxime, That Trust should not be put in their hands, who have oppressed the People, or have betrayed their Trust. There is a passage in story, meet for this purpose. One *Septimius Arabinus*, a Man famous, or rather infamous for Oppression, was put out of the Senate, but re-admitted. About this time, *Alexander Severus*, being chosen to the Empire, the Senators did entertain him with publick Salutations and Congratulations. *Severus* espying *Arabinus*, amongst the Senators, cryed out, *O Numina! Arabinus non solum vivit, sed in Senatum venit.* Ah! *Arabinus* not only liveth, but he is in the Senate. Out of just indignation, he could

not

not endure to see him. As all are not meet for Places of Trust in Judicatures, so all are not meet for places of Trust in Armies. Men would be chosen who are godly, and able for the charge.

But there are some who are not meet for Trust. 1. They who are godly, but have no skill nor ability for the place. A Man may be a truely godly Man, who is not fit for such place, and no wrong is done to him, nor to godliness, when the place is denyed to him. I wonder how a Godly Man can take upon him a place, whereof he hath no skill. 2. They who have neither skill nor Courage, are very unmeet, for if it be a Place of never so great Moment, Faint heartedness will make them quite it. 3. They who are both skilful and stout, yet are not honest, but perfidious and treacherous, should have no Trust at all.

Of all these we have sad experience, which should not move you to make choise of prophane and Godless Men, by whom a blessing is not to be expected, but it should move you to be warie in your choise. I am confident such may be had, who will be Faithful for Religion, King, and Kingdom.

5. There hath been much debate about the exercise of the Kings power, yet he is free in the exercise of his power, and this

they put in a better capacity to exercise it
his *Coronation*. Many are affrayed that
exercise of his Power, shall prove dang
ous to the Cause. and indeed I confess th
is ground of fear, when we consider, ho
this Power hath been abused by form
Kings, Therefore, Sir, make good use
this power, and see that you rather kee
within Bounds, then exceed in the exerci
of it, I may very well give such a Cou
sel, as an old Counsellor gave to a *King*
France. He having spent many years
Court, desired to retire into the Country
for enjoying privacy fit for his Age, a
having obtained leave, the King his maste
required him to sit down, and write so
advise of Government, to leave behind hi
which he out of modesty declined. T
King would not be denyed, but left wi
him Pen and Ink, and a sheet of Paper.
being alone after some thoughts, wrote w
fair and legible Characters in the head
the sheet, *Modus*, in the middle of the shee
Modus, and in the foot of the sheet, *Mod*
and wrote no more in all the Paper, whi
he wrapped up, and delivered to the Kin
Meaning that the best Counsel he co
give him, was. That he should keep tem
in all things. Nothing more fit for a Yo
King, then to keep Temper in all thi
Take this Counsel, Sir, and be moder
the use of your Power. The best way to k
Power, is moderation in the use of it.

6. T

The King hath many enemies, even
as are *Enemies* to his Family, and to
Kingly Government; and are now in
hopes of this Kingdom-wasting and de-
ying: Bestir Your self, according to
ws and Oaths, that are upon you, to be
ive, for the relief of CHRISTS Kingdom,
rn down by them, in all the three King-
oms; And for the relief of this Kingdom
ievously oppressed by them. We shall
rnestly desire, that GOD would put that
irit upon our King, now entered upon
blick Government, which he hath put
on the Deliverers of his people from their
el Oppressours.

In speaking of the Kings behaviour to
mies, one thing I cannot pass. There is
uch spoken of a treaty with this *Enemie*.
m not of the judgement of some, who
stinguish a Treaty before invasion, and
er invasion, and say, Treating is very
wful before invasion; Because it is suppos-
that there is little wrong done; But after
vasion, when a Kingdom is wronged, and
n to infinit losses, then they say a treaty
to be shuned: But in my judgement, a
eaty may be lawful after invasion and
rongs sustained. The end of War is peace,
ither should desire of revenge obstruct it,
oviding it be such a Treaty and Peace,
is not prejudicial to Religion, nor to the
ty of the Kingdom, nor to the undoubt

ed right of the King, not to the L
and Covenant, whereunto we are so sol
ly engaged.

But I must break off this treaty, wi
Story relating to *Plutarch*. The *City* of
thens was in a great strait, wherein th
knew not what to do. *Themistocles* in t
strait said, he had somthing, wherein to g
his opinion, for the behoof of the *State*, b
he thought it not fit to deliver him
publickly. *Aristides* a man of great *Trust*, i
pointed to hear him privatly, And to m
an account as he thought meer. when *Aris*
came to make his report to the *Senate*; i
told them, that *Themistocles* his advice
indeed profitable, but not honest. Wh
upon the people would not so much as h
it. There is much whispering of a Trea
they are not willing to speak publickly
it. Hear them in private; And it may
the best advice shall be profitable, but
honest. If a Treaty should be, let it
both profitable and honest, and no lo
of peace will be against it.

7. Seing the King is now upon the ren
ing of the Covenants, it would be reme
bered, that we enter into Covenant, acc
ding to our profession therein, with rea
sincerity and constancie, which are the q
lifications of good Covenanters. Many do
of your reality in the Covenant: Let yo
Sincerity and Reality be evidenced by y

stedfas

[illegible] and constancy; For many have [illegible] well, but have not been constant.

[illegible] the Sacred history of *Kings*, we find a [illegible] put upon Kings according to their car[illegible]. One of three sentences is written u[illegible] them. 1. Some Kings have this written [illegible] them, *He did evil in the sight of the LORD*, [illegible] neither begin well nor end well. Such [illegible] one was *Ahaz*, King of *Judah*, and di[illegible] others in that history. 2. Others have [illegible] written of them, *He did that which was [illegible] the sight of the LORD; but not with a [illegible] heart*. Such an one was *Amaziah*, King [illegible] *Judah*, 2. *Chro.* 25. 2. He was neither [illegible] nor constant: when GOD blessed [illegible] with victory against the *Edomites*, he [illegible] foully from the true worship of GOD, [illegible] set up the Gods of *Edom*. 3. A third [illegible] is written upon the Godly Kings [illegible] *Judah*, *He did right in the sight of the LORD*, [illegible] *a perfect heart*. As *Asa*, *Hezekiah*, *Jeho*[illegible] and *Josiah*, they were both sincere [illegible] constant. Let us neither have the first, [illegible] the second; But the third writen upon [illegible] King. *He did right in the sight of the LORD*, [illegible] *a perfect heart*. Begin well, and continue [illegible]ant.

[illegible]fore I close, I shal seek leave, to lay [illegible] our young King, two examples, to [illegible] of, and One to follow. The two warn[illegible] examples, One of them is in the *Text*, and [illegible] *History*

The

The first example is of *Ioash*. He [illegible] well, and went on in a godly reform[illegible] all the days of *Iehojada*; But it is obser[illegible] 2. *Chro*: 24: 17. That after the day[illegible] *Iehojada*, the Princes of *Judah* came, [illegible] did obeisance to the King; and he hear[illegible]ed unto them, *verse*. 18, It appeareth, th[illegible] had been lying at wait, till the death of [illegible]*hoiada*; and took the opportunity to [illegible]stroy the true worship of GOD, and set [illegible] false worship, flattering the King for th[illegible] effect: For it is said, *They left the house of* [illegible] *LORD, and served groves and Idoles*: [illegible] were so far from being reclaimed, by [illegible] Prophet of the *LORD*, that was sent u[illegible] them, that they conspired against *Zeeha*[illegible] the son of *Jehojada*, who reproved th[illegible] mildly for their *Idolatry*, and stoned h[illegible] with stones, and slew him at the Kings Co[illegible]mandment. And *verse*. 22 it is said, [illegible] *remembered not the kindnesse that Jehojada his* [illegible]*ther had done to him, but slew his son*.

Sir, Take this example for a warni[illegible] You are obliged by the *Covenant*, to go [illegible] in the Work of Reformation, It may [illegible] some great ones are waiting their time, [illegible] having opportunity to work for the pres[illegible] till afterward they may make obeisan[illegible] and perswade You to destroy all, that [illegible] been done in the Work of GOD these [illegible] verse years. Bewar of it; Let no allurem[illegible] or perswasion prevaile with You, to [illegible]

that, which this day You bind [illegible]
to maintain.

Another example I give You, yet in re
nt Memorie, of Your Grand Father King
s. He fell to be very young, in a time,
l of difficulties, yet there was a Godly
ty in the land, who did put the Crown
on his head: And when he came to some
rs, He and his people entered in a Co
nant with GOD. He was much comend
by Godly and Faithfull Men, compair
g him to young *Iosiah* standing at the Alter
newing a Covenant with GOD: And
himself did thank GOD, that he was
orn in a Reformed Kirk, better reformed
an *England*; For they retained many *Popish*
remonies: yea, better reformed then *Geneva*,
t they kept some *holy days*; Charging his
ople to be constant, and promising him,
l to continue in that Reformation, and
maintain the same. Notwithstanding of
ll this, he made a full defection: He
membered not the kindness of them who
d held the Crown upon his head; Yea
persecuted faithful Ministers, for opposing
hat course of defection. He never rested
ll he had undone *Presbiterial Government*
d Kirk assemblies, letting up *Bishops*, and
inging in *Ceremonies*, against which lor
erly he had given large Testimony. In
word, he layed the foundation, whereup
n his son our late King did build much
ischief to Religion all the days of his Life

[illegible], Pay this example before You the [illegible] ſhes, becauſe it is ſo near You, that [illegible] guiltineſs of the Tranſgreſſion layeth upon the Throne and Family, and it is one of the ſins, for which You have profeſſed humiliation very lately. Let it be laid to heart, take warning, requit not Faithfull Mens kindneſs with perſecution; Yea, requite not the LORD ſo, who hath preſerved You to this time, and is ſetting a Crown upon your head, Requite not the LORD with *Apoſtaſie* and *Defection* from a ſworn Covenant: But be ſteadfaſt in the Covenant, [illegible] You would give Teſtimony of Your True Humiliation for the Defection of theſe that went before You.

I have ſet up theſe two Examples before You, as Beacons to warn You to keep [illegible] ſuch dangerous courſes, and ſhall add [illegible] for imitation, which if followed, may happily bring with it the bleſſing of that Godly Mans adherence to GOD. The Example is of *Hezekiah*, who did that *which was right in the ſight of the LORD*, 2 *kings* 18 5. 6. [illegible] is ſaid of him, *He truſted in the LORD GOD of Iſarel, and he clave unto the LORD, and departed not from following him but kept his Commandments*. And *verſe* 7. *The LORD was with him, and he Proſpered whether ſoever he went forth.*

Sir, follow this Example, cleave unto the LORD, depart not from following him, & the Lord will be with You, & proſper You whitherſoever You go. To the LORD, from whom we expect a bleſſing upon this [illegible] work, Be Glory and Praiſe for ever, *AMEN.*

KING'S CORONATION.

Sermon being ended, Prayer was made for a blessing upon the Doctrine delivered.

The King being to renw the Covenants, first the National Covenant, then the Solemn League and Covenant were distinctly Read.

After the Reading of these Covenants, the Minister prayed for Grace, to perform the Contents of the Covenants, and for Faithfull steadfastnes in the Oath of GOD; and then (the Ministers Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he ministred the Oath unto the King, who kneeling, and lifting up his Right Hand, did swear in the Words following.

I CHARLES, *King of* Great-Britain, France, *and* Ireland, *do assure and declare, by my Solemn Oath, in the Presence of Almighty GOD, the searcher of Hearts, my Allowance and Approbation of the National Covenant, and of the Solemn League and Covenant above-written, and faithfully oblige my self, to prosecute the ends therein my Station and Calling; And that I for my self, and Successors, shall consent and agree, to all Acts of Parliament enjoyning the National Covenant, and the Solemn League and Covenant, and fully establishing Presbyterial Government, The Directory of Worship, Confession of Faith, and Catechisms in the Kingdom of Scotland, as they*

they are approven by the General Assemblys of this Kirk and Parliament of this Kingdom; And that I shall give my Royal Assent, to Acts and Ordinances of Parliament passed, or to be passed, enjoyning the same in my other Dominions: And that I shall observe these in my own Practise and Family, and shall never make Opposition to any of these, or endeavour any change thereof.

After the King had thus solemnly sworn, The National Covenant, the League and Covenant, and the King's Oath, subjoyned unto both being drawn up in a fair Parchment, The King did subscrive the same, in presence of all.

Thereafter the King ascended the Stage, and setteth down in the Chair of State.

Then the Lords, Great Constable, and Marishall, went to the four Corners of the Stage, with the Lyon going before them, who spoke to the People, these words *Sirs, I do present unto you the King,* CHARLES *The Rightful and Undoubted Heir of the Crown and Dignity of this Realm; This day is by the Parliament of this Kingdom appointed for his Coronation, Are you not willing to have him for your King, and become subject to his Commandment?*

In which Action, the Kings Majestie stood up, shewing himself to the People in each corner; And the People expressed their willingness, by chearfull Acclamations, in these words, GOD *save the King* CHARLES *the second.*

Thereafter the Kings Body, supported by the Constable, and Marishall, come

do

...from the Stage, and ſitteth down in ... Chair, where he heard the Sermon.

The Miniſter, accompanied with the ...miſters before mentioned, cometh from ... Pulpit toward the King, and requireth ...he was willing to take the Oath, appoint... to be taken at the Coronation.

The King anſwered he was moſt willing.

Then the Oath of Coronation, as it is ...ntained in the eight Act of the firſt Par...ment of King *James*, being Read by the ...yon, The Tenor whereof followeth.

Becauſe, That the increaſe of Vertue, and ...preſſing of Idolatry, craveth, That the Prince ...d the People be of one perfect Religion; which of ...DS Mercie is now preſently profeſſed within ...is Realm; Therefore it is ſtatuted and Ordain... by our Soveraign Lord, my Lord Regent and ...e Eſtates of this preſent Parliament, That all Kings, ...rinces, and Magiſtrates whatſoever, holding ...eir place which hereafter at any time ſhall happ... to Reign, and bear rule over this Realm, at ...e time of their Coronation and receit of their ...rincely Authority, make their faithfull promiſe, ...e preſence of the Eternal GOD; That enduring ...e whole courſe of their Lives, they ſhall ſerve ...e ſame Eternal GOD, to the uttermoſt of their ...wer, according as He hath required in his moſt ...oly Word, revealed and contained in the New ...d Old Teſtaments, And according to the ſame ...ord, ſhall maintain the True Religion *of* Chriſt ...us, *the preaching of his Holy Word, and due*

and

and right Ministration of the Sacrament received, and Preached within this Realm, shall abolish and gainstand all false Religions, contrary to the same. And shall rule the People committed to their Charge, according to the Will and Command of GOD, revealed in his foresaid Word, and according to the Loveable Laws, and Constitutions received in this Realm, no ways Repugnant to the said Word of the Eternal GOD; And shall procure to the uttermost of their power, to the Kirk of GOD and whole Christian people, true and perfect peace, in time coming. The Rights and Rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolate. Neither shall they transfer, nor alienate the same. They shall forbid and repress in all Estates, all degrees, Rife, oppression, and all kind of wrong. In all Judgements they shall command and procure that Justice and Equity be keeped to all Creatures; without Exception, as the LORD and Father of Mercies be mercifull unto them. And out of their Lands and Empire they shall be careful to root out all Hereticks, and Enemies to the true Worship of GOD, that shall be convict by the true Kirk of GOD, of the foresaid Crimes; And that they shall faithfully affirm all things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his Right Hand, sware in these words, By the Eternall and Almighty GOD, who liveth and reigneth for ever, I shall observe and keep all that is contained in this Oath.

[illegible] the Kings Majesty sitteth [illegible] his Chair, and reposeth himself a [illegible]

Then the King ariseth from his Chair, [illegible] is disrobed, by the Lord Great Chamberlain, of the Princely Rob, Wherewith [illegible] entered the Kirk, and is invested by the [illegible] Chamberlain in his Royal Robs.

Thereafter, the King being brought to [illegible] Chair on the North side of the Kirk, [illegible]ported as formerly, the Sword was brought [illegible] Sir *William Cockburn* of *Langtown*, Gentleman Usher, from the Table, and delivered to Lyon King of Armes, Who giveth it [illegible] the Lord Great Constable, who putteth [illegible] same in the Kings hand, saying, Sir, [illegible]*ive this Kingly Sword, for the Defence of the* [illegible] *of CHRIST, and protection of His Kirk,* [illegible] *of the True Religion, as it is presently profes*[illegible] *within this Kingdom, and according to the* [illegible]*tionall Covenant, and League and Covenant,* [illegible] *for executing Equity, and Justice, and for* [illegible]*ishment of all iniquity and injustice.*

This done, the Great Constable receiveth the Sword from the King, and girdeth [illegible] same about his side.

Thereafter, the King sitteth down in his [illegible]air; And then the Spurres were put on [illegible], by the Earl Marishall.

Thereafter, *Archibald* Marquis of *Argyle*, [illegible]ving taken the Crown in his hands, the [illegible]ister prayed to this purpose:

That

That the LORD *would pardon them from the sins and transgressions of them reign before Him; That it might be* Crown, *that* GOD *would settle the Crown on the Kings head: And since men that set it were not able to settle it, that the* LORD *put it on, and preserve it.* And then the Marquis put the Crown on the Kings he

Which done, the Lyon King of Arm The great Constable standing by him, c eth an Herauld, to call the whole No men, one by one, according to their ra Who comming before the King, knee and with their hand touching the Cro on the Kings head, sware these words, *the Eternal, and Almightie GOD, who li and reigneth for ever; I shall support thee to Uttermost.* And when they had done, t all the Nobility held up their hands, *swere to be Loyal and True Subjects, and faith to the Crown.*

The Earl Marishall, with the Lyon ing to the four corners of the Stage, Lyon proclaimeth the Obligatory Oath the People; And the People holding their hands all the time, did sweare, *Eternal and Almighty GOD, who liveth reigneth for ever, we become your Liedge Men, Truth, and Faith shall bear unto you, and and die with you, against all manner of whatsoever, in your service, according to the Kindall Covenant, and solemn League and Cov*

Then did the Earls and Viscounts put [illegible] Crowns; And the Lyon likeway put [illegible] his.

Then did the Lord Chamberlain loose [illegible] Sword wherewith the King was girded, [illegible]d drew it, and delivers it drawn into the [illegible]ings hands; And the King put it in the [illegible]nds of the Great Constable, to carry it [illegible]ked before Him.

Then *John* Earl of *Crawfoord* and *Lindsay* [illegible]ok the Scepter, and put it in the Kings right [illegible]nd, saying, *Sir, Receive this Scepter, the sign [illegible] Royall Power of the Kingdom, that you may go[illegible] [illegible] your self right, and defend all the Christian [illegible]ple committed by GOD to your Charge, puni[illegible] [illegible] the wicked, and protecting the just.*

Then did the King ascend the Stage, at[illegible]nded by the Officers of the Crown, and [illegible]obility, and was installed in the Royall [illegible]hrone by Archibald Marquis of Argil, saying; *Stand, and hold fast from henceforth, the [illegible] whereof you are the Lawful and Righteous [illegible]ir, by a long and Lineall Succession of your Fa[illegible]rs: which is now delivered unto you, by [illegible]thority of Almighty GOD.*

When the King was set down upon the [illegible]hrone, the Minister spok to him a word [illegible] Exhortation, as followeth:

Sir, You are set down upon the Throne, in a very [illegible]euil time; I shall therefore put you in mind of [illegible]ripturall expression of a Throne. 1. Chron. 29 [illegible] It is said, Solomon sate on the Throne of the

[illegible] Sir, you are a King, and a King [illegible] with the LORD; If you would [illegible] LORD to own you to be his King and your [illegible] to be his Throne; I desire you may have some thoughts of this expression.

1. It is the LORDS Throne; Remember you have a King above you, the King of Kings and Lord of Lords, who commandeth Thrones: He setteth Kings on Thrones, and dethroneth them at his pleasure: Therefore take a word of advice, be thankfull to him, who hath brought you through many wandrings to set you on this Throne, kiss the Son, least He be angry; and learn to serve him with fear, who is terrible to the Kings of the Earth.

2. Your Throne is the Lords Throne, and your people, the LORDS People: Let not your heart be lifted up above your brethren, Deutr. 17. 20. They are your brethren, not only flesh of your flesh, but Brethren by Covenant with GOD. Let your Government be refreshing unto them, as the rain on the Mowen grass.

3. Your Throne, is the LORDS Throne; Beware of making his Throne, a Throne of iniquity: There is such a Throne: Psal. 94: 20 Which frameth mischief by a Law, GOD will not own such a Throne: It hath no fellowship with Him. Sir, There is too much iniquity upon the Throne, by your Predecessours: who framed mischief by a Law; such Laws as have been destructive to Religion, and grievous to the LORDS People. You are on the Throne, and have the Scepter [illegible]

of touching mischiveous laws therewith: But as the ... *is the* Lords Throne, *Let the Laws be the Lord* ... *agreeable to His Word, such as are terrible to ev*... *and comfortable to the Godly, and a relief to the* ... *and oppressed in the Land.*

4. The LORDS Throne *putteth you in mind whom you* ... *ould have about the Throne; Wicked Counsellours, are* ... *for a King upon the* LORDS Throne, *Solomon knew* ... *is, who said,* Prov: 25, 5, Take away the wicked ... om before the King, and his Throne shall be establish-... in Righteousness: *And* Prov: 20: 8: A King upon ... Throne, scatereth a way all evil with his eyes.

5. The Lords Throne *putteth you in mind, that the* ... *dgement on the Throne, should be the LORDS, Take the* ... *ortation. Jer:* 22, *from the beginning. The Prophet* ... *th a command to go to the house of the King of Judah,* ... *say,* Hear the Word of the LORD, O King of Judah, ... sittest upon the Throne, and thy Servants, and thy ... ple, Execute ye Judgement, and Righteousness and ... iver the spoiled, out of the hand of the oppressour: ... do no wrong, do no violence to the stranger, the ... therless, nor the widow, neither shed innocent blood ... this place. If ye do this thing indeed, then shall ... re enter by the gates of this house, Kings sitting upon ... Throne of David. But if ye will not hear these words ... ware by My Self, saieth the LORD, This house shall ... come a desolation. And *verse* 7. I will prepare de-... oiers against thee.

SIR, *Destroyers are prepared for the Injustice of the* ... *rone, I intreat you, Execute righteous Judgement; If* ... *do it not, your House will be a Desolation: But if you* ... *that which is right, GOD shall remove the Destroyers,* ... *you shall be established on your Throne; And there* ... *yet be dignity in your House, for your Servants, and* ... *your People.*

Lastly, If your Throne be the Throne of the LORD, ... *a word of encouragement against* Throne Adver-... *ies, Your enemies, are the enemies of the* LORDS ... *one: Make your Peace with GOD in CHRIST,* ... *LORD shall scatter your Enemies from the Thr*...

He shall magnifie you yet in the sight of these Na[illegible] and make the wisled People submit themselves will[illegible] your Government.

SIR. *If You use well the* LORDS Throne, *on which [illegible] are set, then the two words in the place cited.* 1. Ch[illegible] 29. 23. *spoken of* Solomon *sitting on the* Throne of [illegible] LORD. He prospered, and all Israel obeyed him, [illegible] *belong unto you,* Your People shall obey you, in [illegible] LORD, and you shall prosper in the sight of the Nati[illegible] round about.

Then the Lord Chancellor went to the four corn[illegible] of the Stage, The Lyon King of Arms going before h[illegible] and proclaimed His Majesty's free Pardon, to all Bre[illegible] ers of penal Statutes, and made offer thereof: Wh[illegible] upon the People cryed, *GOD Save the King.*

Then the King supported by the Great Const[illegible] and Marishal and accompanied with the Chancell[illegible] arose from the Throne, and went out, at a door [illegible] pared for the purpose, to a Stage; and shewed [illegible] self to the People without, who claped with their [illegible] and cryed with a loud voice, a long time, *GOD [illegible] the King.*

Then the King returning, and sitting down upo[illegible] Throne, delivered the Scepter, to the Earl of [illegible] *foord* and *Lindsay* to be carried before him: T[illegible] after the Lyon King of Arms, rehearsed the Royal [illegible] of the Kings upward, to *FERGUS* the First.

Then the Lyon called the Lords one by one, [illegible] kneeling and holding their hands betwixt the [illegible] hands, did swear these words, *By the Eternal an[illegible] mighty* G O D, *who liveth and Reigneth for ever, I [illegible] come your Leidge Man, and Truth and Faith shall bear [illegible] You, and live and die with You, against all manne[illegible] Folkes whatsoever in Your Service, according to the N[illegible] onal Covenant, and Solemn League and Covenant.*

And every one of them kissed the Kings left Cheek.

When these Solemnities were ended, the Mini[illegible] standing before the King on his Throne, pronou[illegible] [illegible] Blessing:

The LORD *Bless thee, and Save thee; The* LO[illegible]

the day of Trouble; The Name of the GOD of
defend thee; The Lord send thee help from the San-
and strengthen thee out of Zion. Amen.

ter the Blessing pronounced, the Minister went
e Pulpit, and had the following Exhortation, the
sitting still upon the Throne. Ye have this day a
Crowned, and entered into Covenant with GOD,
his People; Look both King and People, that ye keep
Covenant, and beware of the Breach of it, that ye
be the more carefull to keep it, I will lay a few
gs before you

remember when the Solemn League and Covenant
entered by both Nations, The Commissioners from
land being present in the East Kirk of *Edinburgh*, a
ge was cited out of *Nehemiah* 5. 13. Which I shall
again cite, *Nehemiah* requireth an Oath of the *No-*
and People, to restore the Morgaged Lands, which
promised to do, After the Oath was tendered, in
3 verse he did shake his lap, and said, *So* GOD
out every Man from his House, and from his Labour,
forme th not his promise, even thus be he shaken out,
ied, and all the Congregation said, Amen.

that time, many of these who were in Covenant
en out of it; yea; they have shaken off the Co-
, and laid it aside. It is true, they are prospering
y, and think that they prosper, by laying aside the
ant, But they will be deceived, That word spoken
shal not fal to the Ground, GOD shal shake them
their possession, and empty them for their persi-
breach of the Covenant.

same I say to King and Nobles, and all that are
enant; if you break that Covenant, being so solemn-
n, all these who have touched your Crown, and
to support it, shall not be able to hold it on; but
will shake it off, and turn you from the Throne.
e Noblemen, who are assistant to the putting on of
own, and setting the King upon the Throne, if ye
her assist, or advise the King to break the Co-
, & overturn the Work of God, he shall shake you
your Possessions, and empty you of all your Gl

Another passage I offer to your serious consider
Jer. 34. 8. After that *Zedekiah* had promised
claim liberty to all the LORDS People, who were
vants, and entered in a Covenant he and his Prin
to let them go free, and according to the Oath
them go; Afterwards they caused the Servants to
turn, and brought them into subjection. verse
What followeth upon this Breach; *verse.* 15,
Ye were now turned, and had done right in my sight in
claiming liberty; but ye turned, and made them Serv
again. And therefore, verse 18, 19, 20, 21. *I*
give the men who have transgressed My Covenant who h
not performed the words of the Covenant, which they
before Me, when they cut the Calf in twain, and passed
tween the parts thereof; I will even give them into
hands of their Enemies, into the hand of them that
their life, even Zedekiah *and his Princes.*

If the breach of a Covenant made for the Liberty
Servants was so punished, what shall be the punishm
of the Breach of a Covenant for Religion, and the
berty of the People of GOD? There is nothing
terrible to Kings and Princes, than to be given int
hands of enemies, that seek their life: If ye would
scape this judgement, let Kings and Princes kee
Covenant made with GOD: Your enemies who
your Life, are in the Land, if ye break the Coven
it may be feared, GOD give you over unto them
prey: But if ye keep Covenant, it may be expe
GOD will keep you out of their hands.

Let not the Place ye heard opened be forgotten, fo
it ye have an example of Divine Justice against *Joa*
the Princes, for breaking that Covenant, 2 *Chron.* 24.
The Princes who enticed to that Breach, are destro
and in the 24. verse, it is said, *The army of the Sy*
came with a small Company of men, and the LORD
vered a very great hosse in their hand, because the
forsaken the LORD GOD of their Fathers: So they
Judgement against Joash. *And verse* 25.
Servants conspired against him, and slew him on his
The Conspiracie of Servants or Subjects, a
wicked Course: But GOD in his
suffereth Subjects to conspire

[illegible] because they [illegible]
[illegible] Subjects to break [illegible]
[illegible] King; because he breaketh the [illegible]
[illegible] GOD. I may say freely, that a chief cause of the
[illegible] upon the Kings house, hath been the Grand-
[illegible] Breach of Covenant with GOD, and the Fathers
[illegible] his steps in opposing the work of GOD,
[illegible] Kirk within these Kingdoms; they broke Covenant
[illegible] GOD, & Men have broken Covenant with them: Yea,
[illegible] cruelly and profidiously have invaded the Royal Fa-
[illegible], and trodden upon all Princely Dignity.

[illegible] wise by their Example, You are now sitting upon
[illegible] Throne of the Kingdom, and your Nobles about you,
[illegible] is one above you, even JESUS, the King of *Zion*,
[illegible] I, as His Servant, dare not but be free with you; I
[illegible] you, Sir, in His Name, That you keep this Cove-
[illegible] in all points; If you shall break this Covenant, and
[illegible] against His Cause; I assure you, the Contraversie is
[illegible] betwixt GOD and your Family: But will be
[illegible] on to the further weakning, if not the overthrow
[illegible]! But if you shall keep this Covenant; and befriend
[illegible] Kingdom of CHRIST, it may be from this day, GOD
[illegible] begin to do you good, although your Estate be very
[illegible] GOD is able to raise you, and make you reign,
[illegible] the opposition of all your enemies: And how
[illegible] it shall please the LORD to dispose, you shall have
[illegible] towards GOD, through CHRIST the Mediator.

[illegible] for you who are Nobles and Peers of the Land, your
[illegible] great in this day of Coronation, ye have come
[illegible] the Crown, and sworn to support it, ye have
[illegible] the Sword and the Scepter, and have set down
[illegible] upon his Throne.

[illegible] charge you to keep your Covenant with GOD;
[illegible] that ye never be moved your selves to come a-
[illegible] any head, or article thereof; and that ye give
[illegible] to the King to come against the Doctrine,
[illegible] Government and Discipline of the Kirk, esta-
[illegible] this Land, as ye would eschew the Judgement
[illegible]-breakers. If the King and ye who are en-
[illegible] support the Crown, conspire together against

[illegible] will fall together [illegible] [illegible] are going to see a King and Gre[illegible] [illegible] In the long Catalogue of Kings, which [illegible] the day, they will be found [illegible] [illegible] CHRIST.

[illegible] charge you also, because of your many Oaths o[illegible] [illegible] that you keep them inviolably. Be faithful [illegible] according to your Covenant, the Oaths of GOD [illegible] you, if directly, or indirectly, ye do any thing [illegible] his Standing, GOD, by whom you have sworn, will be avenged upon you, for the breach of His Oath.

And now I will shut up all with one word more to You, Sir, You are the only Covenanted King with GOD, and His People, in the World; many have obstructed your Entry in it. Now seing the LORD hath brought You in over all these Obstructions, only observe to do what is contained therein; and it shall prove an happy time for You, and Your House; And because You are entered in times of great Difficulty, wherein smal strength seemeth to remain with You, in the Eyes of the World, for recovering your just Power and Greatness; Therefore take the Counsel which *David* when he was a dying, gave to his Son *Solomon*, 1 *Kings* 2. 2, 3. *Be strong, and shew thy self a man, and keep the Charge of the LORD thy GOD: to walk in His Wayes and keep His Commandments; That thou mayest prosper in all that thou doest, and whethersoever thou turnest thy self.*

After this Exortation, the Minister closed the whole Action, with Prayer; and the xx *Psalm* being sung, he dismissed the People, with the Blessing.

Then did the Kings Majesty descend from the Stage with the Crown upon his Head, And receiveing again the Scepter in his hand, returned with his whole Train in solemn manner, to his Palace, the Sword being carried before him.

F I N I S.